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Talmage Sermon

By Rev. Frank De Witt Talmage, D. D.

Los Angeles, Cal., Dec. 10.—That godliness is profitable both in this world and the next and that religion brings in its train enduring success and material as well as spiritual blessing is shown in this sermon, for which the preacher has taken as his text the story of Joseph in Genesis xxxix, 2. "And he was a prosperous man."

"And he was a prosperous man," said the story of Joseph to think how much God appeals to the selfish motives of the children of Israel in the Old Testament? said an aged Christian some time ago. "I am nearly eighty years of age now, but am not too old to read the Bible. So a few weeks ago, with my daughter, I decided to start at the first chapter of Genesis and go straight through the Old Testament. Though I have read the Bible many times before, I was never struck with this fact so much as during the last reading. All through the Pentateuch and up to the time of Joshua and the Judges God keeps saying: 'Follow me, and I will increase your land. Follow me, and I will make you a powerful people.' God seems to be appealing almost entirely to man's self interest instead of to man's duty to make sacrifices for him. 'Well,' I said, 'that is so. I never thought of that matter before. I am going to look into it.' When I went home I began to turn the leaves of my Bible, and I found what my good friend said was literally true. In that child age of the world God wooed men as we woo children, to be good with promises of reward. And he kept his promises. When the children of Israel obeyed him, and he prospered them. And when they went to worship false idols and disobeyed God, then God sent them wars and pestilences and famines and trials of all sorts. He seemed to say, 'Obey me and prosper; or, 'Disobey me and suffer.' He seemed to appeal to their selfish motives in order to make them good. And yet, as I sat in my study brooding over this thought, I said to myself, 'Is it not possible to find the cause of every man's actions and deeds in a selfish motive?'

Abraham Lincoln said, "No man ever did anything in life unless it was with a selfish motive." One day when riding about on his Illinois circuit with a brother lawyer he argued this question by the way. At last as the two lawyers were passing a little pig struggling in the mud and about to be drowned, Lincoln dismounted from his horse. He waded through the mud, picked up the little pig and placed it on the solid ground. Then he mounted his horse to ride on to the next county seat. "There," said the lawyer, "Lincoln said you have disproved your own case. You say a man does nothing but with a selfish motive. What selfish motive did you have in saving that little pig?" "My motive," answered Lincoln, "I did not want to go into that puddle and get my clothes covered with mud any more than you did. But I said to myself, 'Alas, if you don't save that pig you will hear him squealing all night long, calling for help, and you won't get a wink of sleep.' I saved him in order to keep my conscience from bothering me." Like Abraham Lincoln are many of us. When we analyze our motives for doing some good deed we often find self interest at the bottom. It is always ready to the surface that prompts the charitable gifts so much as fear of the self upbraidings we would have to endure if we refused to give. Of course that is a very low motive, but it is a very potent one with the majority of people. Now, I want to show you that even on the low plane religion has claims that no one can afford to ignore. Godliness is profitable for the life that now is as well as for that which is to come. Like Joseph, you want to become a prosperous man, and, like Joseph, we all want to make the best of our lives.

Wants to Be Prosperous.
Every man, in the first place, wants to be financially prosperous. This does not mean that he necessarily wants to be a millionaire and have a private yacht and palaces scattered all over the country, like the Duke of Westminster, or a warlike crowd full of arguments which he can never wear out, like the head of the German empire, who has a different uniform to correspond with every regiment of his army and a different uniform for every foreign regiment and navy of which he is an honorary colonel or admiral. That does not mean that he wants to go on boarding up his gold until his wealth becomes so great that he does not know where to invest his surplus capital. But it does mean that every man wants to be financially independent. He wants to have a home over his head. He wants to be able to pay his butcher and baker and clothier's bills. He wants to be able to buy books. When his family is sick he wants to be able to hire a physician and a nurse and to have the proper medicines and delicacies for them. Now all these financial blessings are associated with the consecrated Christian life. As God cared for Joseph and clothed him and fed him and made it possible for him to care for his loved ones, so God will clothe and feed us and care for us if we trust him and, like Joseph, do our best. And yet to hear some cynics talk you would suppose that great spiritual consecration inevitably goes hand

in hand with financial bankruptcy. If a disciple of Jesus Christ is to be strictly honest they think he must dress in rags and have no roof which he can claim as his own. Yet the direct opposite of this supposition is true. God has promised that those who seek first the kingdom of heaven shall not lack any good thing. Jesus Christ is the same yesterday, today and forever. How did God deal with his disciples of old? Does Abraham come before us dressed in rags? Was Joseph a bankrupt? Did Job have to beg his bread after he had remained true to God and forgiven his three miserable friends? Did Joseph always receive a hireling, a slave and an outcast? Was Daniel always a despicable youth? Was David a perpetual refugee in King Achish's court? Did Mordecai always have to bend the knee to the wicked Haman? Were only the bad men of the Bible garmented in silks and the good men clothed in rags? Nay, King Solomon once wrote, "Seest thou a man diligent in his business, he shall stand before kings, he shall not stand before obscure men." That statement applies just as much to God's disciples as to any one else. If a man is a true follower of God, as was Joseph, and, like him, faithful and diligent, he will not be kept from success by his religion. There are cases in which God, caring for the best interests upon him, as his child, sends adversity upon him, as he permitted it to fall upon Job, but his faith will be increased; but, taken as a rule, we may rely upon it that the godly business man enjoys the blessing of God on his enterprises.

How He Was Paid.
Religion, curing men of dissipation and improvidence, promotes their prosperity. Many years ago I heard this fact illustrated in a powerful way. The head of the famous Waldensian church of Italy was speaking in the Philadelphia church of which I was then assistant pastor. The Waldensian church of Italy is really the Protestant church of Victor's kingdom. It mostly represents the peasant classes. One day a humble Italian heard that if he would attend a Waldensian church he would be paid for doing so. He went, expecting to get money, but he found something better than silver and gold, and that was Jesus Christ. He accepted him as his Saviour. Though he had never been a good Catholic, he nominally had given his allegiance to the church of Rome. No sooner did the priest of his town hear what the man was doing than he went to the man's wife. He told the woman her husband must leave the Waldensian church or he would be spiritually destroyed. The wife said, "Father, I have something I would like to tell thee." The priest answered, "Say on." "Father, you say my husband will go to hell if he continues to go to the Waldensian church. I want to tell you what our home was before he went there and found Christ. My husband was a drunkard. He used to work long enough to make a little pig. Then it was all gone for drink. We had no home, except a hovel. Then he would come to that hovel when he was drunk and beat me and knock me down. Often, both by night and by day, I have heard my children crying with hunger, and I had no bread. But since my husband found Christ in the Waldensian church we do not live in a hovel, but in a house. We have a carpet upon the floor. We have enough food to eat. Instead of my children running around half naked they now have clothes and can go to school. Every morning he kisses me goodly before he goes to work. When the twilight sets in he always comes home to greet me with a smile and to pet the children. When Saturday night comes he brings me home his wages and throws the money into my lap as he says, 'There, wife, are enough funds for rent and clothing and meat for the coming week.' Then the wife, with tears streaming down her cheeks, said, 'Now, father, if finding Christ in the Waldensian church means all that to our home do you not believe I had better let my dear husband go and find Christ there a little longer?'

Must Be Quick.
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peace and happiness. Love is the miraculous magician which can change the deserts of trouble into oases of joy and make even "the dying bed feel soft as downy pillows are." The story is told that during our civil war a soldier boy was dying. He was only a boy of fifteen. "Oh," said the lad, "I am going to die, and there is no one here to love me! If I only had my dear ones here. Let me take your loved ones' place." Then she stooped over and kissed him. "Ah," said the boy, "that feels like love! Kiss me again." Then he looked at another nurse as he said: "Won't you kiss me too? I do not think it would be so hard to die if I could feel that you both love me." No, it is not very hard to bear the burdens of life if we feel that those who are near at hand love us and are sympathizing with us. Do you not read between the lines how Joseph's loved ones clung to him because he was always true to them?

A Sad Story.
It is only by loving others that others learn to love us. Some years ago a steamer was wrecked on Lake Pontchartrain. Among the passengers was a family of six children, besides the father and mother. The father was a powerful swimmer. First he took his wife in his arms and swam toward shore. Then he came back five different times and took off a child each time. But now his strength was almost gone. Only one child remained. Only one, and yet the question was, Could he save him? The father swam out to the ship and called to his youngest boy: "Jimmie, jump! It is papa, jump!" The boy jumped into the sea. All that the father then could do was to clasp his last child in his arms, and both sank together into a watery grave. You say "sad story." Yes, but to me a beautiful story. It is the story of a father loving his way into the hearts of his children and of children giving back their love to the father. Such is Joseph's life to me. Wherever I turn he seems to be loving his way into the hearts of his associates. His heart seems to be so big that it can forgive every enemy and love every one, and almost every one is compelled to love him. My friends, are you like Joseph, rich in the world's affections? Do you love people? Do people love you?

But Joseph was rich also in his opportunities of doing good to others. When a child he dreamed strange dreams. He had his brothers' sheaves bowing down to worship his sheaf and his brothers' stars doing obeisance to his star. When he became a man those dreams were literally fulfilled. What happened when he became prosperous? Did he strut around the room and say: "Think of what I have accomplished! Think of how men are cringing the knee to me!" Nay, he practically made the same prayer of thanksgiving which Jenny Lind, the Swedish nightingale, made when she first found out she had a throat full of musical harmonies. He said: "Oh, God, I thank thee for the prosperity with which thou hast blessed me. With my talents may I honor thee by serving my fellow men. And did he not honor God by noble self-sacrificing service?

Picture him down in Egypt as the prime minister of Pharaoh. He could have made millions upon millions of dollars for himself during the seven years of plenty. Did he do it? Nay, he gathered together the corn. He stored it up in granaries. Then when the seven years of want came and the starving people began to cry, "Bread, bread! Give us bread!" "Here, friends, the granaries and barns. Here is enough corn and hay for corn. Here is enough bread for all and to spare." Out of your seven years of plenty are you helping to care for any who are struggling in the seven years of want? You told me only the other day that you made more money last year than any three years of your previous life. Answer me now this question: During all the months of last year how many hungry mouths did you feed which did not belong to your own family? Fifteen? Ten? Five? Two? Not one? My God! Can it be that we are the selfish divines, caring not for the poor Lazaruses starving upon our very doorsteps?

Joseph's Sacrifices.
Then picture the great prime minister of Pharaoh taking his old father and brothers into the royal court and introducing them there as his relatives. Jacob, the father, and Reuben and Simeon and Judah and the other brothers were nothing but shepherds. With their flocks they were nomads. Of all classes in Egypt the shepherd was despised the most. Yet when Joseph went up in the world and made a success he did not despise his family because they were living a humble life. He said, "If I prosper my family must prosper." He brought Jacob down to Memphis just as he was. He said to the king: "Pharaoh, my father has come. If you honor me I know you will honor him also and let him share with me my prosperity." Ah, it is a noble sight for a successful lawyer or doctor or merchant prince not to be ashamed of his father and mother because they are in life he used his success as a glorification means to lift all of his family. My friends, are you and I willing to do the same?

But the trouble is with many that when we begin to get much then we are apt to draw away from those we ought to help. There is a powerful, beautiful Norwegian legend told in reference to this law. Many years ago, when Christ was upon earth, he was supposed to have been wandering over the Norwegian hills in the garb of a peasant. He came to the hut of a poor woman who was kneading bread. "Give us of your bread for the love of Christ," said the traveler. With that

the poor woman took a small piece of dough and was about to hand it forth to Jesus and his companion when the dough grew larger and larger and larger. At once the woman put it down as she said: "Not this loaf, it is too large." Again she took off another small piece, and again the small piece grew larger and larger, and she put it down. She did this thrice. Then she turned and said: "Stranger, I cannot give you bread today. Go your way, and God prosper you, but I cannot help

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you?" With that the Lord Jesus Christ revealed himself to her and said: "It was I who made the bread grow larger. Now, for thy selfishness I condemn thee forever to the blight of poverty. Henceforth thou shalt seek thy food as a bird, pecking between the bark and the wood of a tree. Henceforth thou shalt be called the Gertrude bird." That, of course, is a mere legend, but it is a legend which describes the acts of many of our own lives. Like the poor Norwegian peasant are we. The little we might give, which God in his bounty would multiply, we withhold. We grudge him the wealth he has given us, and therefore he leaves us to learn the truth of the adage, "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty."

But amid all his opportunities for doing good Joseph was rich in God's grace, which helped him resist one of the darkest temptations which could ever enter a man's life. You have read the legend of the temptation of St. Anthony? Well, Joseph's temptations were even worse. David upon the housetop watching Bathsheba at the pool was not in as great a moral danger from a human standpoint as was the hero of my text. Let me describe to you the scene.

Rich in Grace.
We are in the great capital of Memphis. We are standing under the shadows of mighty obelisks and temples and pyramids which these men we see about us have built and are building. Yonder are the great harvest fields where they grow the richest grain in the world. Here are the slaves at work. Joseph, the poor slave boy, has worked his way up until today he is the right hand man of one of the chief potentates of Pharaoh's court. But as he has gone up in life he has become manager of his master's estate. He has kept all his rugged, northern Hebrew beauty. In this country of lasciviousness the wife of Potiphar wishes to do with him as Cleopatra did with her paramours. When this evil woman cast her eyes upon this youth he either had to yield or in disgrace leave the master's house and be engaged in a dungeon. From affluence he was to go to poverty, from honor to disgrace, from a position of power to wear a convict's garb. Aye, the temptation was awful. But it came. And when it came Joseph's God was the God of his strength. My young friend, just as certain as you go up in letters this young man sent him a letter inclosing ten \$100 bills. Mr. McKinley was then comparatively a poor man. At once he sent for this young man. "Why did you give me \$1,000?" he asked. "Because," said the young man, "I thought if I might offer you that you would be more willing to nominate me." At once Mr. McKinley gave the young man back his money. He said: "Under no conditions will I now nominate you. If you are untrue to your government now you will be untrue to your government when you wear the United States uniform." That was noble. That was brave and true. But if you had been a poor congressman would you have returned that money? Perhaps not, unless, like Joseph or like Major McKinley, in your public as well as private life you were and are sustained by the saving grace of God.

Thus, my friends, I feel that I am speaking to some Joseph now in Potiphar's house. I know not what may be the temptation which is imminent. It is black for you, awfully black. But be of good courage. Remember, the God of Joseph will be your God. You may seem to be defeated and destroyed if you do the right now. But wrong will triumph in the end. Put your trust in Jesus. Keep close to him. He will help you bear that temptation. Though for a little while from Potiphar's house you may be cast into prison, yet you shall again prosper. Joseph, because of his temporary disgrace, became the prime minister of the Egyptian capital. Be patient. Be true. Be firm for God. All will be well. All will be well. May the God of Joseph be your everlasting help. [Copyright, 1905, by Louis Klopsch.]

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